

THE  
SACRAMENT  
OF THE  
*Lord's Supper*

Explained to the  
MEANEST CAPACITY;  
IN A  
*Familiar Dialogue*

*K* BETWEEN A  
*Minister* and one of his *Parishioners*.

Wherein is shewed the *Institution, Nature, End*  
and *Design* of it; our *Obligation* to it; the  
*Preparation* necessary for it; and our *Beha-*  
*viour* *At* and *After* it. Together with some  
PRAYERS proper for the Occasion.

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The FOURTEENTH EDITION.

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L O N D O N:

Printed for H. KNAPLOCK; and Sold by  
JOHN RIVINGTON, Bookseller to The  
SOCIETY for promoting Christian Knowledge,  
at the Bible and Crown in St Paul's Church-yard.

MDCCLXVI.

[Price 3 d. or 20 s. a Hundred.]

THE  
SACRAMENT  
OF THE  
LORD'S SUPPER

WEST

BRITISH



It is a pleasure to have you here, and I hope you will find the trip well worth the effort.

FOURTH EDITION

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1951

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# THE SACRAMENT

## OF THE *Lord's Supper*

Explained to the

### MEANEST CAPACITY.

*Parish.*



HAVING observed in your late Exhortation to the Holy Communion, with what Earnestness you press upon your Parishioners to be Partakers of it, “as they love their own Salvation; and because “the Neglect of it will provoke God’s Indignation “against them:” The Sense hereof has, by the Blessing of God, had so good an Effect upon me,

as to make me very desirous to partake of it. But withal, being sensible of my Ignorance (thro' the Unhappiness of my Education) of the *Nature, End and Design* of it, I dare not presume to come to it, till I have been fully instructed therein: which I humbly and heartily desire your charitable Assistance in.

*Minist.* I do greatly approve of your religious Desire to partake of the Holy Sacrament, and also must commend your Modesty in not presuming to approach to so solemn an Office, till you have been first fully instructed in the *Nature, End and Design* of it: toward which I shall most readily give you the best Assistance I can.

*P.* I shall account myself for ever obliged to pray for you for so doing. And that I may not be troublesome to you with any unnecessary Questions, I desire that you will be pleased to inform me distinctly of all such Particulars as are proper for me to know concerning it.

*M.* These then are,

*First*, The Institution of it.

*Secondly*, The Nature, End, and Design of it.

*Thirdly*, The Obligation there is upon Christians to receive it.

*Fourthly*, The Preparation that is necessary in order thereunto.

*Fifthly*. How we ought to behave ourselves in the Receiving of it.

*Sixthly*, And how after receiving.

*P. Be*



P. Be pleased to begin with the I. *The Institution of it.* Who was it that did institute and appoint it?

M. Our Lord and Saviour JESUS CHRIST.

P. At what Time did he institute it?

M. The Night in which he was betrayed, and before he suffered Death upon the Cross for the Sins of the World. *Mattb. xxvi. 20, 26, 27.*

*Mark xiv. 17, 22, 23. Luke xxii. 14, 15, 20. 1 Cor. xi. 23.*

P. What was it that CHRIST instituted and appointed to be done at the Sacrament?

M. He appointed Bread and Wine to be solemnly blessed, and then received by his Disciples and Followers, that is, by Christians, thereby to convey down to all succeeding Ages, even to the End of the World, *The Remembrance of his Death*, which He was then about to suffer for the Sins of Mankind, *Mattb. xxvi. 26, &c. Mark xiv. 22, &c. Luke xxii. 19, &c. 1 Cor. xi. 23, &c.* "The Lord JESUS, the same Night in which he was betrayed, took Bread, and having blessed it, and broken it, he gave it to them, saying, *Take, eat; This is my Body, which is broken for you.*" Or, This is to represent my Body, which is shortly to be broken for you. "Do this, when I am taken from you, in Remembrance of me. And likewise also the Cup, which, when he had given Thanks, he gave to them, saying, *Drink ye all of it; for this is my Blood of the New Testament, which is shed, or shortly to be shed, for many, for the Remission of Sins. This do, as often as ye drink it, in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come.*"

P. I thank you, Sir, for the Instruction you have given me in the first Particular, That of *The Institution*. Before you proceed to the Second, That of *The Nature of it*; be pleased to acquaint me with the Meaning of those several Names under which this holy Institution is used to be mentioned. Such as are, *The Lord's Supper*. *The eating the Bread, and drinking the Cup of the Lord*. *The New Testament or Covenant*. *The Communion of the Body and Blood of CHRIST*. *The Holy Sacrament*. And *The Eucharist*. And first,

P. Why is it called *The Lord's Supper*?

M. Because our Lord CHRIST appointed it immediately after He had eaten the Passover with his Disciples, St Luke xxii. 20. which was always at Supper. That being appointed by God to the *Jews*, in Remembrance of that Night wherein he slew the *Egyptians*, but passed over the Houses of his People the *Jews*, and then carried them forth out of *Egypt*, and delivered them from the Slavery and Bondage they had endured there for Four Hundred and Thirty Years, Exodus xii.

P. Why is it not now received after Supper, since CHRIST gave it to his Apostles at that Time?

M. That was only a Circumstance, and not at all essential to the Sacrament itself; which, since there is no particular Command from CHRIST so to do, does no more oblige us to receive it just at that Time only, than if he had commanded any other Duty, at such or such a Time of the Day, would oblige us to perform that Duty only at the same Time of the Day. And accordingly, the Church of God has not thought that Circumstance of Time necessary to be observed in the Receiving of it; but from the earliest Ages  
of

of Christianity, down to this very Day, the general Time of Receiving has been at the End of the other Divine Offices, in the Morning or Forenoon of Sunday and other Days, in their religious Assemblies.

P. But does not the Apostle *St. Paul* himself, speaking of it to the *Corinthians*, call it a Supper? 1 Cor. xi. 20.

M. Yes: But this might very well be, not because it was necessary to be done in the Evening, but the more effectually to put the *Corinthians* in mind of the Time when our Lord did institute these holy Mysteries.

P. Why is it called, *The Eating of the Bread, and Drinking the Cup of the Lord*? 1 Cor. xi. 27.

M. For the same Reason it was called, *The Lord's Supper*. Because CHRIST our Lord appointed Bread and Wine to be thus sacramentally received. And also to distinguish it from common and ordinary Bread and Wine, which the Apostle in that Chapter greatly blames the *Corinthians* for not doing with that Reverence which they ought, 1 Cor. xi. 20, 21.

P. Why is it called, *The New Testament or Covenant*? 1 Cor. xi. 25.

M. Because the New, that is the Second Covenant, and all the Benefits thereof, were sealed and confirmed to Mankind by the Sacrifice of the Death of CHRIST, of which this Sacrament is a Memorial or Representation.

P. Why is it called, *The Communion of the Body and Blood of CHRIST*? 1 Cor. x. 16.

M. Because all faithful and sincere Believers, in receiving this Sacrament, are in a spiritual manner Partakers of his most blessed Body and Blood, as they are thereby made Partakers of all those Benefits which were purchased for us by the Breaking

of his Body, and the shedding of his Blood upon the Cross, which are represented by the Bread broken, and the Wine poured out in the Holy Sacrament.

*P.* Why is it called, *The Holy Sacrament*?

*M.* The word *Sacrament*, you must know, does properly signify the Oath of Fidelity which Soldiers took to their Commanders. And therefore it is fitly applied to this sacred Action, wherein Christians, expressing themselves truly sorrowful for all their former Breaches of their Covenant with God, do here renew that solemn Engagement which they made at their Baptism, and do afresh promise to God and their Saviour, That they will from henceforth be the faithful Soldiers, and Servants of JESUS CHRIST, and sincerely endeavour to perform the Conditions required on their Part of the Covenant.

*P.* Why is it sometimes called, *The Eucharist*?

*M.* *Eucharist* is a Greek Word, and signifies *Thanksgiving*. For we know that our Saviour at the Institution of it gave Thanks, St Matthew xxvi. 26, 27. as is commemorated by our Church at the Consecration of the elements. And besides, in the Celebration of the Holy Sacrament, the devout Communicant ought always to join with his Prayers for the Pardon of his Sins, the most humble and hearty Thanks to Almighty God our Heavenly Father, for that He has given us his Son our Saviour JESUS CHRIST, not only to die for us, but also to be our spiritual Food and Sustenance in that Holy Sacrament. For which Reasons, this sacred Office has the Name of *Eucharist*. And therefore our Church, together with a lively Faith in God's Mercy through CHRIST, does require a thankful Remembrance



membrance of his Death, in all those who come to the Lord's Supper; and at the Delivery of the Bread, the Minister directs the Communicant to feed on CHRIST in his Heart by Faith with Thanksgiving; as at the Delivery of the Wine, he directs him to drink and be thankful.

*P.* Be pleased, Sir, to proceed II. *The Nature, End, and Design of it.* You did before

acquaint me, that our Lord JESUS CHRIST appointed Bread and Wine to be received in Remembrance of him. Pray what is this Bread and Wine, thus to be received, to represent to us?

*M.* The Bread is to represent his Body, and the Wine his Blood.

*P.* What does the Breaking of the Bread represent to us?

*M.* It is to put us in Mind, and preserve in our Memory, how CHRIST's sacred Body was broken upon the Cross for us, and his Hands and Feet were bored with the Nails, and his Side pierced with the Soldier's Spear, St *John* xix. 34.

*P.* What does the pouring forth of the Wine signify?

*M.* It represents to us how CHRIST's most precious Blood was shed forth upon the Cross for the Sins of the World, St *John* xix. 34.

*P.* Why are the Bread and Wine taken apart?

*M.* First, Because CHRIST, at the Institution of the Sacrament, appointed it so to be, as you may remember, first breaking the Bread, and delivering it to his Disciples, and then afterwards



taking the Cup and delivering the Wine likewise,  
*St Luke xxii. 19.*

*Secondly*, Because this Sacrament was intended by Him to be a Memorial of his Death, which is therefore signified to us by the Separation of the Bread and Wine (the Representatives of his Body and Blood) from each other. Nothing more certainly denoting the Death of any one, than the parting the whole Mass of his Blood from his Body.

*P.* Is it always necessary then, that both these should be received, and that apart too, by every Communicant?

*M.* Yes: The Institution of CHRIST, and the Meaning and Intent of the Sacrament, as you have just now seen, do make it necessary that they should be so.

*P.* Do not the Priests in the Church of *Rome* give the Sacrament in one kind only to the People, in that which represents the Body only?

*M.* Yes, they do so: most impudently and profanely herein mangling the Holy Sacrament, contrary to the Institution of our Lord himself, (who commanded it to be received in both kinds, *St Matth. xxvi. 26, 27.*) and the Practice of the Apostles, and of the whole Church of God besides themselves, in all Ages, from the Beginning of the Institution to this Day.

*P.* Do not the people then in the Communion of the Church of *Rome* rightly receive the Sacrament?

*M.* No, by no Means: because they do not receive it in such a Manner as Christ instituted and appointed it; namely, in both kinds, apart from each other, in Bread and in Wine: Which Institution of our Lord it is not in the Power of any Church in the World to alter.

*P.* Are

P. Are all the people then in the Communion of that Church deprived of the Benefit of the Holy Sacrament, because they do not receive it rightly, according to CHRIST's Institution?

M. I dare not say so; because God, who is infinite in Mercy and Compassion, may in Pity to the Ignorance they are brought up in of the true Institution of it, and the Necessity they lie under of receiving it in such a manner, or not at all, vouchsafe to all honest and well meaning, and devout Persons among them, all the Benefits thereof, because they receive it sincerely with a good Intention, in the best Manner they are able, that is, to the best of their Knowledge, and the best of their Power. But this does not excuse their Priests, who are guilty of a grievous Sin, in knowingly and wittingly altering the plain Institution of our Lord and Saviour, and denying to the People one half the Sacrament, which they have an equal Right to with the other half of it, from that Institution.

P. Leaving them then to God and their own Consciences, be pleased to proceed in your Instruction about the Nature of it. Do the true Christian Believers, in the Sacrament, *verily* and *indeed* eat the Body, and drink the Blood of CHRIST?

M. Yes, they do, in a spiritual and sacramental Manner, to all the Intents and Purposes that CHRIST meant they should; but not in a corporeal or bodily Manner, as they of the Church of Rome do teach.

P. But why not in a corporeal or bodily Manner? For did not CHRIST our Lord and Saviour himself, at the Institution of the Sacrament, call the Bread his Body, saying, *Take, eat; this is my Body*, St. Matth. xxvi. 26. and likewise the Wine

Wine his Blood, saying, *This is my Blood of the New Testament, which is shed for many for the Remission of Sins?* Ver. 28.

M. It is very true; He did so. But then it is very plain likewise, that these Words of our Saviour are not to be taken in a literal, but figurative Sense, as the one is a Sign, or Token, or Representation, or Memorial of his Body, and the other of his Blood. Just as among the *Jews*, the Lamb, commanded to be slain yearly by their Families, in Remembrance of their Deliverance out of *Egypt*, was by God himself called the Passover, though it was not properly and literally the Passover, but only the Memorial or Representation of their Deliverance, when the Angel of God passed over the Houses of the *Israelites*, and slew the *Egyptians*.

P. How do you prove this to be the Meaning of our Saviour's Words?

M. By these several Reasons following.

I. *First*, Because our Saviour himself immediately adds these Words to each of them, *Do this in Remembrance of me*, as we are infallibly assured by St Paul, 1 Cor. xi. 23, 24, 25. plainly intimating thereby in what Sense He would have his Disciples to understand his Words, namely, not in a literal, but figurative Sense.

II. *Secondly*, The Elements of the Sacrament are called in the Scripture Bread and Wine; or which is all one, *the Fruit of the Vine*, even after the Consecration, St *Matth.* xxvi. 29, where, after the whole Action is over, our Saviour, speaking of the Cup of Wine which he had delivered to them as his Blood, still calls it *the Fruit of the Vine*; and 1 Cor. xi. 26, 27, 28. where the Apostle, speaking of the Institution, Nature, and End of this Sacrament, thrice calls

it

it eating the Bread, &c. And therefore it must be certain, that they are not by the Consecration changed into the very Body and Blood of CHRIST.

III. *Thirdly*, It is plainly evident to our Senses, that there is no Change made of the Elements by the Consecration: for we see, and taste, and feel that it is Bread: and see, and taste that it is Wine, which we receive in the Sacrament.

IV. *Fourthly*, If the very Body of CHRIST were eaten, and his very Blood drank, in the Sacrament, then must his Disciples have eaten the Body and drank the Blood of their Master, which is both false and barbarous to suppose. Nay, moreover, they must have eaten his Body and drank his Blood, and yet He be alive with them after they had done so; than which nothing can be more absurd.

V. *Fifthly*, If the real Body of CHRIST be in the Sacrament, then must the Body of CHRIST be in an infinite Number of Places, even upon Earth, at the same Time, which is impossible; seeing we know it to be contrary to all Reason, that the same Body should be in two or more Places at the same Time. Besides, we are assured in the Holy Scripture, that the Body of CHRIST is in Heaven, there to continue till he shall come at the last Day to judge the World, *Acts* iii. 21. And therefore it cannot be any where upon Earth at the same Time.

VI. *Sixthly*, The Sacrament is a spiritual Feast, that is, a Feast whereat our Souls or Spirits, and not our Bodies, are to be strengthened and refreshed. And our Souls can receive no Refreshment from a Body, though of CHRIST himself; but from the Divine Graces, which are in that Sacrament



# 14. *The SACRAMENT explained*

ment conveyed and sealed to the Soul of every worthy and meet Receiver.

P. There is one Thing more wherein I desire to be satisfied by you, and that is this, Is JESUS CHRIST offered in the Sacrament as a propitiatory Sacrifice for the Sins of the Living and the Dead, as the Papists, I understand, do maintain?

M. By no Means. There is no Sacrifice of CHRIST at all made there, but only a Commemoration of that Sacrifice which CHRIST once offered for the Sins of the World. For so St. Paul assures us, *Heb. ix. 25, 26.* It is not necessary that he should offer himself often, but now once in the End of the World hath he appeared to put away Sin by the Sacrifice of himself. And Ver. 28. Christ was once offered to bear the Sins of many. And again, *Chap. x. 14.* For by one Offering he hath perfected for ever them that are sanctified.

For what End and Design the Sacrament was appointed. P. Be pleased now to inform me for what End and Design our Lord and Saviour appointed this Sacrament.

M. This I conceive to have been threefold.

I. First. To be a Memorial of his Death and Passion to the End of the World, as I have already hinted; and his own Words declared, when He said, at the Institution of the Sacrament, *Do this in Remembrance of me.* The Apostle St. Paul also teaches us the same Thing. *1 Cor. xi. 26.* where he tells the *Corinthians*, That as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come: that



that is, till He come again at the End of the World.

P. What need was there of our Lord's appointing such a Memorial of his Death? Was it possible for Mankind to forget so wonderful an Instance of the Divine Goodness, as was shewed in the Son of God's shedding out his precious Blood, and dying in a shameful Manner to redeem them from everlasting Destruction, and to purchase for them eternal Happiness?

M. This was for the Assistance of human Frailty, whereby we are apt to forget the greatest of God's Blessings and Favours towards us. This our dear Saviour knew very well; and therefore, in his infinite Wisdom and Goodness, ordered these easy Memorials of his Death, that Christians seeing these plain Representations of his Body broken, and Blood shed out for them, thus continually set before their Eyes, might for ever keep fresh in their Minds the Remembrance of his Death, which these were the evident Tokens of.

P. After what Manner then ought we to celebrate the Memory of CHRIST's Death in the Sacrament?

M. Not by a bare cold calling to Mind the Death of CHRIST; but we ought to endeavour, all we can, to raise in our Souls the most tender and affectionate Sense of the inexpressible Love of the Son of God, in laying down his Life for us; even such a Sense as should, (1<sup>st</sup>.) fill our Souls with the utmost Hatred and Abhorrence of our accursed Sins, which caused the dearest Friend we ever had in the World to suffer such Misery, and at last to bleed and die for us. And yet such a Sense too, (2<sup>dly</sup>.) as should affect our Hearts with the deepest Gratitude

ude to God, for sending Him into the World: on this Account, and to our blessed Saviour himself, for doing thus much for us. And further (*3dly,*) With such a Sense as should engage us to resolve to live hereafter a most holy and pious Life, in all dutiful Obedience to his Commands, who has done and suffered so much for our Sake, who did not deserve the least Mercy from Him?

*P. 2.* What was the *Second* End of our Lord and Saviour's appointing the Sacrament?

*M. II.* For the Renewing of our Covenant with Him?

*P.* What Covenant do you mean?

*M.* I mean that Covenant which we entered into with God at our Baptism.

*P.* Do all Persons then that are baptized enter into Covenant with God?

*M.* Yes: They do by that solemn Rite engage themselves to God, that they will be sincerely obedient to all his Laws and Commandments, and do promise that they will be his true and faithful Servants unto their Lives End. This is our Part of the Covenant. And in Correspondence to this, God does for his Part promise to grant us his Grace and Favour, and Mercy and Pardon in this Life, and in the Life to come everlasting Happiness, through the Merits of his Son and our Saviour JESUS CHRIST.

*P.* What Need is there then for us to renew this Covenant, having already entered into it at our Baptism?

*M.* Very great Need of it, because we have all shamefully broken our Parts of it, by the many actual Sins and Transgressions we have been guilty of; and so forfeited all our Title to the Mercies promised on God's Part.

*P.* How

P. How is this proved from Scripture?

M. Rom. iii 10, 12, 13. *There is none righteous, no not one. They are all gone out of the Way, they are together become unprofitable, there is none that doth Good, no not one. For all have sinned, and come short of the Glory of God.*

P. How do you prove, that the Renewing of our Covenant with God, was another End of our Lord and Saviour's appointing this Sacrament?

M. From his own Words at the Institution of it, St. Luke xxii. 20. *This Cup is the New Testament, or Covenant, in my Blood, which is shed for you.* The New or Second Covenant of God with Mankind, is made and sealed in the Blood of CHRIST. It is for the Sake of CHRIST's Death, and for his shedding of his most precious Blood on the Cross for us, that God the Father does vouchsafe to pardon the Breach of the First Covenant.

P. What mean you by the *First* and *Second* Covenant?

M. Why, you must know that God made two Covenants with Adam in Paradise, and in him with all Mankind. Now the first of these Adam brake by his eating of the forbidden Fruit, and thereby he had brought upon himself and all his Posterity eternal Destruction, if God had not in his infinite Mercy been graciously pleased to make a new Covenant with him, in giving him the Promise of sending his Son to die for him and all Mankind, and so to redeem them from eternal Misery, and purchase for them everlasting Happiness.

P. How then are we said to renew our Covenant with God in the Sacrament?

M. Why

. How

*M.* Why, when we come to the Holy Sacrament in a worthy Manner, that is, with a true and hearty Repentance for all our Sins past, and a sincere Resolution of leading a holy Life for the Time to come, God is pleased, for the Sake of our blessed Saviour's Sufferings and Death, which we commemorate before Him in the blessed Sacrament, to receive us again to Pardon and Favour, which we had forfeited by our Sins, and to admit us anew to all other Privileges of the Second Covenant, as though we had never broke it at all.

*P.* 3. What is the *Third* End of our Lord and Saviour's appointing the Sacrament?

*M.* III. It was that we might therein profess our Charity to all our Christian Brethren, and be knit together in a League of Love and Friendship with them, as well as with Himself. For this is to be as it were a Bond of Union between all Christians, who believe in one common Saviour, and do all partake of his Sacrifice.

This was agreeable to the new and great Commandment which He gave unto his Disciples, saying, *St John iii. 34, 35. A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all Men know that ye are my Disciples, if ye have Love one to another.* And now when He was going out of the World, this was one principal Care of his, who loved us, so as to lay down his very Life for us, to appoint such a Feast, and to leave behind him such an Ordinance, as should be both a continual Remembrance of his Love to us, and also a Means of uniting us in mutual Love and Charity to one another.

*P.* How



P. How do you prove this to have been another End of CHRIST's appointing it?

M. From what He has appointed to be received, and from the very Manner wherein it is to be celebrated. For all are invited to it, without any Difference made upon Account of Mens outward Circumstances. And for their Entertainment one common Loaf is provided; and all are to drink of the same Cup. *He took Bread, and blessed it, and brake it, and gave it to all the Disciples, saying, Take, eat; this is my Body, (or the Representation of my Body.) And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it, Matt. xxvi. 26, 27.* Hence St Paul, speaking of it, says, *The Cup of Blessing which we bless, is it not the Communion of the Blood of CHRIST? The Bread which we break, is it not the Communion of the Body of CHRIST? For we being many, are one Bread and one Body, for we are all Partakers of that one Bread, 1 Cor. x. 16, 17.*

P. 3. I apprehend this very III. The Obligation there clearly. Be pleased to proceed now to the third Thing, namely, to shew what Obligation there is upon Christians to receive it.

M. This I shall do most readily. Now this is threefold. We are obliged thereto, 1<sup>st</sup>, Out of Duty. 2<sup>dly</sup>, Out of Gratitude. And 3<sup>dly</sup>, Out of Interest.

P. How do you prove, That we are obliged to it out of Duty?

M. Because CHRIST our Lord and Saviour has commanded us to receive it in Remembrance of his



his Death and Passion. *Do this*, says he, *in Remembrance of me*, Luke xxii. 19. And if the Command of a dying Friend is used to be thought to lay a greater Obligation than ordinary of doing what is commanded by Him; then surely have we Christians the highest Obligation laid upon us to do what CHRIST our Lord and Master commanded us to do in Remembrance of him, just when He was going to leave the World, and to lay down his Life for us, even for us who were his Enemies.

**P.** How do you prove that CHRIST intended, that this Command should oblige all other Christians also to the End of the World, as well as his Disciples to whom it was immediately given?

**M.** Because we are commanded to continue a perpetual Memory of his precious Death till his coming again, 1 Cor. xi. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come*; that is, till He come again to Judgment, at the End of the World.

Besides, all Christians, as well as the Disciples, are equally concerned in the Death of CHRIST, which this Sacrament is intended to be for a Remembrance of. He himself said, at the Institution of it, That his Blood was shed for many for the Remission of Sins, Matt. xxvi. 28. And the Church has ever understood this Command of our Saviour's to be universal, that is, to all Christians in all Places, and in all Ages, and has ever practised accordingly.

2dly, *Out of Gratitude.*

**P.** How, 2dly, are we obliged to receive the Sacrament out of Gratitude?

**M.** Out

M. Out of Gratitude to our Saviour, who hath instituted and ordained these Holy Mysteries as Pledges of his Love, and for a continual Remembrance of his Death. That was the highest Instance of Love and Goodness that was ever shewed to Mankind; namely, "That the Son of God should humble himself even to the Death upon the Cross for us miserable Sinners, who lay in Darkness and in the shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life." And therefore, surely, we ought in Gratitude to be willing to remember this infinite Love of his towards us, in the Way which he has appointed, and to give him Thanks for what he has done for us. To refuse to do so, when we have Opportunity for it, is as much as to say, we care not though all this should be forgotten; which is certainly the highest Piece of Ingratitude that can be.

P. How, 3dly, are we obliged 3dly, Out to do this out of Interest? of Interest.

M. Because of the many great and inestimable Benefits whereof we are made Partakers by so doing.

P. What, I beseech you, are some of the chief of those Benefits?

M. 1. First, Every worthy Receiver of the Holy Sacrament has thereby the Pardon of his Sins sealed unto him. 1st, As he has a real Part and Portion given him in the Sufferings and Death of our Lord Jesus, whose Body was broken, and Blood shed for the Remission of Sin. The Elements which he receives, are in themselves indeed but God's Creatures of Bread and Wine, but by CHRIST's Appointment they become

become to him his Body and Blood, and all the Effects and Benefits of his Passion are thereby imparted to him. *2dly*, As he is there admitted to the Renewal of his Covenant with God: One great Part and Privilege of which is, that God *will be merciful to our Unrighteousness, and remember our Sins and Iniquities no more*, Heb. viii. 12. And to this glorious Privilege he has a Right and Title given him anew by his worthy Receiving:

2. *Secondly*, Every worthy Receiver of the Sacrament has thereby an Assurance given him of a greater Assistance of God's Grace to enable him to lead a holy Life. For when he draws near to the Holy Table, in an humble and sorrowful Sense of his own great Unworthiness, by Reason of his manifold Sins, and with a sincere Resolution of leading a more holy Life for the future, by the Assistance of God's Grace; he may rest satisfied, that CHRIST his Lord and Saviour, in Obedience to whose Command he does this, will send a living Virtue into his Spirit, to quicken, excite, and strengthen him to do according to his sincere Vows and Engagements. While he thus engages to be faithful to his God and Saviour, his God and Saviour likewise engages to be faithful to him, in fulfilling all his gracious Promises to him, that so the worthy Receiver may continue in his Love, as He continued in his Father's Love by keeping his Commandments.

Thus as Bread and Wine in a natural Way do nourish, and strengthen, and refresh the Bodies of Men; so the Bread and Wine in the Sacrament, being received worthily, do in a spiritual Way nourish and strengthen, and refresh the Souls of good Men, and quicken them in all Christian Graces and Virtues.

3. *Thirdly*,

3. Thirdly, Every worthy Receiver of the Sacrament has thereby an Earnest and Pledge given him of a glorious Resurrection to eternal Life. This is our Saviour's own gracious Promise, St John vi. 54. *Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I will raiſe him up at the laſt Day.* By partaking of CHRIST's Holy Body and Blood, we are as it were made *Bone of his Bone, and Fleſh of his Fleſh.* We are made *One with Chriſt, and Chriſt with us.* And nothing that is made one with CHRIST, can die and periſh for ever. Seeing CHRIST our Head is riſen again, his Members ſhall not ſee Corruption for ever, but ſhall riſe again in Conſequence of his Reſurrection. See 1 Cor. xv. 20, 21, 22. *Now is Chriſt riſen from the Dead, and become the Firſt - Fruits of them that ſlept, &c.*

Again; By partaking of the Body of CHRIST, we are alſo made Partakers of his Spirit; our Bodies are become the Temples of the HOLY GHOST. And if the Spirit of him that raiſed up Jeſus from the Dead dwelleth in you, ſaith St Paul, Rom. viii. 11. *He that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.*

Again, Laſtly, This is but the juſt Conſequence of the firſt Benefit above mentioned; for if the worthy Receiver has the Pardon of his Sins thereby ſealed unto him; and we are therefore ſubject to Death, becauſe of Sin, as the Scripture ſays we are, Rom. v. 12. *Sin entered into the World, and Death by Sin, &c.* and vi. 23. *The Wages of Sin is Death.* Then they who have their Sins pardoned, and are cleaned from Sin by the Blood of the Holy Jeſus, muſt needs thereby



thereby be delivered from the Power and Dominion of Death, and restored to Life and Immortality again?

*P.* Are all those who come to the Holy Communion thereby made Partakers of all these Benefits?

*M.* Yes, all those who come to it worthily.

*P.* I see then it is not only a great Fault, but likewise the highest Folly too, for Men wilfully, and without just Reason, to absent themselves from the Holy Sacrament. They thereby deprive themselves of the greatest Blessings they can receive in this World, namely, the Favour of God, and Peace within their Souls, by the Pardon of their Sins, and the Security of a happy Resurrection to Life and Glory eternal, which are so graciously offered them in the Holy Sacrament, through the Merits of CHRIST'S Death, which are there represented.

*M.* You have judged rightly; and I wish to God all those would seriously think of this, who are either too apt to make Excuses for their not coming to it, or so wicked as wilfully to neglect it.

*P.* But you say, all those who come to it *worthily*, are thereby made Partakers of all those Benefits. What therefore is required to make any one a *worthy Communicant*?

*M.* That he be *duly prepared* for it.

IV. *The Preparation that is necessary in order thereunto.*

*P.* I beseech you then, explain to me *the Duty of Preparation*, which is the Fourth Particular you mentioned to be proper for me to be informed in.

*M.* The



M. The best Preparation for it is certainly a holy Life. The Man who means and designs honestly, and who endeavours heartily to lead his Life as a good Christian ought to do; that is, who constantly lives in the Fear of God, and does conscientiously discharge all those Duties which he owes to God, to his Neighbour, and himself, as far as he knows them; or as the Apostle advises, *Tit. ii. 12. does live soberly, righteously and godly in this present World*: This Man, I say, is always duly prepared to be a worthy Receiver of the Holy Sacrament, and may come to it upon the least Warning, because he has that Frame and Temper of Soul, which will always render him acceptable to God.

I say, such a one may without doubt come to it *worthily*, without any further Preparation than his habitual Goodness, if any sudden Occasion should call him to it; as to communicate with a sick or dying Neighbour, or the like. But otherwise, the best Men have always thought fit (according as they had Time and Opportunity for it) *to trim their Lamps*; that is, by devout Prayer, and other holy Exercises, to quicken their Graces, and so prepare their Souls for a more worthy Partaking of it.

P. But what are they to do, who are not altogether so unblameable in their Lives, to prepare themselves for it?

M. They are *to examine themselves*, as the Apostle St Paul adviseth, *1 Cor. xi. 28. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*: that is, They are some Time before the Communion to search very diligently into their Hearts and Lives, and impartially examine themselves by the Rule of God's

Commandments, that whereinfoever they shall find themselves to have offended, by Thought, Word, or Deed, they may there heartily bewail their own Sinfulness, and humbly beg God's Pardon for it, and make firm and stedfast Resolutions of leading, by the Assistance of God's Grace, a more holy Life for the Time to come.

*P.* But such an Examination as this is a Work too difficult for a great many Persons to do, who, either through Ignorance of God's Laws, or for want of Time and Leisure for it, are not able to do it. What therefore are such to do to prepare themselves?

*M.* Why, *First*, They that are ignorant of God's Laws may have great Helps for this Duty of Examination from the *Whole Duty of Man*, and many other holy and good Books, where there are already drawn up to their Hands the Heads of Examination, on the several Duties to God, their Neighbour, and themselves. These may be distinctly read over by themselves, or by some pious Friend for them. And at each of them they may ask themselves, whether they are guilty of any Sin against it or no. Where they are innocent, they may give God Thanks for his Grace, which has enabled them to be so. And where they are guilty of any Sin, they may ask God's Pardon for it, and promise to forsake it, and to do better for the future.

*Secondly*, As for those that have less Time and Leisure for Examination, as labouring Persons and Servants, of these God does not require so much Time for Examination, as of those who have more Leisure and Opportunities for it. He is not so severe and hard a Master, as to reap where he has not sown. He requires no more Preparation of  
any

any Man than his Condition and Circumstance in the World will conveniently allow.

And then again, no Man is so busily employed, but if he be a good Man, and is heartily concerned to please God, and to do what is good for his Soul's Health, he may find Time, even while he is at his Business, suppose in the Shop, or in the Field, to be thinking upon his past Life and Actions; and may put up a short Ejaculation to God, upon the Remembrance of his Sins, for the Pardon of them. As for Instance; "Lord have Mercy upon me. The Lord pardon his Servant's Sins; I pray God to give me his Grace to avoid them for the future: Or, I resolve, by God's Blessing, to be more careful of my Ways for the future." And he may in the Morning and Evening of every Day, and especially upon the Sacrament Day, make a short Prayer for that, and for the Grace of God, to enable him to lead a good Life for the Time to come. And he that is thus truly sensible of his Sins, and heartily sorry for them, and sincerely resolved to forsake them, will as certainly be accepted by God for a worthy Communicant, as if he had spent a longer Time in his Preparation for it; because God, I say, expects no more of any Man, than is in his Power to do. And if the End of Preparation be attained, which is to bring a Man to a due Sense of his Sins, and to a godly Resolution to forsake them, it is equally acceptable to God, if it be done in a short Time, as if more Time were employed about it.

*P.* Is there any Thing yet farther to be done before Examination, to fit Men for the Sacrament?

*M.* Yes: If they have done any Wrong to any Man, they ought to make him all the Satisfaction

tion they are able, before they approach the Holy Table, or at least to be sincerely resolved so to do, as soon as they shall have an Opportunity for it.

And *Lastly*, They must take Care that they be in Charity with all Men, so as not to bear any Grudge, Malice, or Hatred against any Person whatsoever: For unless we be ready to forgive the Wrongs and Injuries that others have done unto us, we cannot go unto the Sacrament with any true Faith and Trust in God's Mercies for the Pardon of our own Sins; since our Lord himself has told us, *That if we forgive not Men their Trespases, neither will our Father forgive our Trespases*, Matt. vi. 15. And therefore upon that Account has advised, *If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy Way; first be reconciled to thy Brother, and then come, and offer thy Gift*, St Matt. v. 23, 24.

*P.* But what if my Brother, with whom I have been at Variance, will not be reconciled to me, when I am ready, and desire to be reconciled to him; ought I therefore to abstain from the Sacrament?

*M.* By no Means. If after you have done what is fit for a good Christian to do towards a Reconciliation, your Brother will still remain obstinate in his Frowardness and Malice, that is his Fault then, and not yours. And there is no Reason why you should be deprived of the Benefit of the Holy Communion, for the Perverseness of another, which you cannot help.



P. I thank you, good Sir, for your Instruction about the Preparation for it. Be pleased now to give me some Directions, *How I ought to behave myself in the Receiving it.* And first, in what *Posture* am I to receive it?

M. In that of *Kneeling*.

P. Why so?

M. Because this is the most solemn Ordinance of our Religion, wherein we present ourselves before God, to implore the Pardon of our Sins, and to renew our Resolutions of Obedience; and therefore it is highly requisite that this should be done in the most humble and devout Posture, such as *Kneeling* is.

And besides, this is requisite for the avoiding such Profanation and Disorder in the Holy Communion, as might ensue, if it were left to every one to receive it in what Posture he pleased.

P. But is it not said in the Gospel, that CHRIST *sat down with his Disciples*, when he gave the Sacrament to them? *Matt. xxvi. 20. Mark xiv. 18. Luke xxii. 14.* And why then should we not receive it sitting now?

M. It is very true, that he did give it to his Disciples in that Posture, because *sitting* or lying along on their Sides on Couches round about the Table, was then the ordinary Posture which they used at their Meals; before they were risen from one of which, this Sacrament was instituted. But this Posture of *sitting* was not essential to it, but only a Circumstance of it, as the Time [*after Supper*, formerly mentioned] I told you was; and is therefore left to the Prudence and Piety of the

Governors of the Church to alter as they shall think fit. And they have generally agreed in the Posture of *Kneeling*, as the fittest to receive it in, for the Reasons just before mentioned.

P. Can it not then be received worthily in any other Posture besides that of *Kneeling*?

M. Yes, it may; if a good Man or Woman be hindered from *Kneeling* by Sickness, Old Age, or any other Infirmary. But certainly, when there is no such Impediment in the Receiver, the fittest Manner of Receiving it is *Kneeling*, because that, 'as I said just now, is the most humble and devout Posture.

P. I am entirely satisfied in this Matter. What is there further, which you would recommend to me, as fitting for me to do, with respect to my *Behaviour at it*?

M. When you have presented yourself before the Holy Table in the most humble and devout Posture, and while the Offering is making, do you endeavour to fix your Mind with the most earnest Affection you are able upon the important Business you are going about, humbly ask God's Pardon for the Undueness of your Preparation, and beseech Him to assist you with the Grace of his Holy Spirit for a worthy Reception. Then go along with the Minister devoutly in every Part of the Office, with your Eyes on your Book; for that will keep your Eyes from wandering, and your Heart more intent upon the holy Duty. And say a hearty *Amen* at the End of every one of the Prayers. But be sure that you say nothing aloud, except it be the Answers which you are directed to make along with the rest of the Communicants. For to join with the Minister aloud in the Prayers, is apt to disturb him, and those that are near you.  
Especially

Especially remember, that in the *Absolution* you hold your Peace, and attend devoutly to the Minister, only you may say *Amen* softly to yourself at the end of every Sentence. For Absolution is the Work of the Minister alone, and is very improperly repeated by the People.

When, at the Consecration of the Elements, you see the Bread broken, and the Wine poured forth, think how thy Saviour's sacred Body was broken, and his precious Blood poured out upon the Cross for thee; and let this work in thy Soul the deepest Sense of Love to Him, who suffered so much for thee, and the bitterest Hatred to thy Sins, which were the Cause of it; and resolve to serve Him with all dutiful Obedience for the Time to come.

When the Bread and Wine are delivered into thy Hands by the Minister, adore the Goodness of thy God and Saviour, who offers such Pledges and Seals of Mercy to thee that art so unworthy of them; and surrender thyself to Him, to do with thee as he pleases, who has redeemed thee at so dear a Rate.

As for the Manner of expressing yourself upon these Occasions, there are many Helps for this, in the Abundance of excellent Books published on the Sacrament, which may easily be had, and some of them for a small Price. "If you have none of them, you may make use of those Prayers which I have added at the End of this short Treatise, observing the *Directions* which I have there given for the Use of them.

P. Be pleased to give me some Direction, in the last Place, how I am to behave myself after Receiving; and I will give you no further Trouble in this Matter.

VI. *How we ought to behave ourselves after Receiving.*

*M.* As soon then as you have received, and if there be Time for it whilst others are receiving, offer up to God thy devoutest Praises for all those precious Mercies conveyed to thee in the holy Sacrament. Then humbly entreat the continued Assistance of God's Grace to enable thee to make good these Resolutions of Obedience thou hast now made. And in whatsoever thou knowest thyself most in Danger, either in respect of any former Habit of Sin, or natural Inclinations, there especially desire, and earnestly beg his Aid.

Then commend to the infinite Mercy of God all Mankind, that every one may receive the Benefit of the Sacrifice of CHRIST, particularly his Universal Church, that Part of it especially in this Nation; and all Orders and Degrees of Men therein, and especially thy Relations and Friends, all that are near and dear to thee.

And when the Publick Prayers after the Administration begin, be ready to join in them with all the Devotion thou art able.

If there be no Time for these while others are Receiving, then do it some time that Day, as soon as thou canst conveniently, after thou art come home to thy House. And be sure to employ as much as thou canst of the remaining Day in reading the Scriptures, and other good Books, and in holy Meditation, or good Conferences with some pious Neighbour; so as may best keep up that holy Flame which is enkindled in thy Soul.

Be frequently afterward recollecting the Vows which thou hast made to thy God and thy Saviour at his holy Table. And when thou art tempted to any Sin, consider that this is the Thing thou hast solemnly vowed against. And withal remember what a horrible Guilt it will bring upon thy Soul,

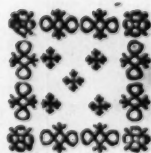


Soul, if thou shouldest wilfully do any Thing contrary to that Vow, and what an infinite Mischief it will be to thee, in depriving thee of the Mercy and Favour of God, and exposing thee to his dreadful Vengeance for ever.

*P.* Sir, I thank you heartily for your great Charity in taking so much Pains to instruct me in this Holy Duty, and shall ever think myself bound to pray for you.

*M.* I shall think myself abundantly recompensed for my Pains, if what I have said should be useful for your Edification in true Piety and Holiness. I pray God to prosper it to that good End, to whose Blessing I heartily commend you.

*Farewel.*



Good, if that should be the case, I shall  
try to find you and when I do, I shall  
it will be better, in the opinion of the Major  
and the rest of the party, and I shall  
be glad to see you.

A. But I think you should be  
changed in the way to make it  
the first of the month, and I shall  
to pay for you.  
At I shall be the master of the  
of for my share, if what I have said  
will be for your satisfaction, and I shall  
not, if you do not like it, I shall  
to what I shall be the master of.

5 DE60



# PRAYERS

Before, At, and After the

## HOLY SACRAMENT.



*A PRAYER to be used before  
Church, in the Morning of the  
Communion Day.*



Almighty God, who desirest  
not the Death of a Sinner,  
but that he should rather turn  
from his Sins and be saved :  
And who, out of thy tender Mercy,  
didst

didst give thy only Son JESUS CHRIST to suffer Death upon the Cross for the Redemption of sinful Mankind ; Regard, I beseech thee, with Compassion, thy wretched and unworthy Servant, who in all Humility do confess myself a wicked and a sinful Creature : For I have frequently and grievously offended Thee, by Thought, Word, and Deed, and have thereby justly deserved thy Wrath and Indignation to be poured out upon me. But, O LORD, pardon ; O LORD, forgive ; and enter not into Judgment with thy Servant, lest I be condemned. Work in my Heart a true Repentance for all that is past, and grant me such an Assistance of thy HOLY SPIRIT, as may enable me to reform whatever has been amiss in me, and to live soberly, righteously, and godly for the Time to come. And now that Thou hast put into my Soul a holy Desire to approach thy Altar, be pleased, O LORD, to stir up in me such pious Affections and Dispositions, and to fill my Mind with such holy Meditations, as may fit me to be a meet Guest for thy Holy Table, and a real Partaker of all those Blessings and Benefits which  
are



are communicated in the Sacrament of CHRIST's Body and Blood to all worthy Receivers. Let the Remembrance of my Saviour's bitter Sufferings for my Sins, excite in me so deep a Sorrow for them, and so perfect an Abhorrence of them, as may make me hate the very Thoughts of ever sinning against my God and Saviour again, who has loved me in such a wonderful Manner, as to shed his precious Blood, and lay down his Life for me. Endue me with a holy Resolution of an intire Obedience to Thee, and confirm me in the same. Make me ever mindful of that holy Covenant, which I entered into at my Baptism, and am now, through thy infinite Mercy, invited to the Renewal of in the Holy Sacrament; and enable me by thy Grace to perform the Conditions of it. And grant that my Blessed Saviour's exceeding great Love in dying for me a Sinner, may inspire me also with perfect Charity to all Men, even Enemies as well as Friends. Fulfil, O gracious LORD, all these my Petitions. Make me thy faithful Servant in this World, and bring me to thy Glory in that which is to come, through the infinite

infinite Merits of thy dear Son JESUS CHRIST our Lord and only Saviour.  
*Amen.*

*The same Prayer may be used any Day of the Week before the Sacrament, or at the Sacrament itself, if there be time for it, while others are Receiving.*



*At your first composing of yourself to the Receiving of the Sacrament, address yourself humbly to GOD, after this Manner.*

**O** Most holy and merciful God, I am not worthy to come to thy Holy Table, the lowest Room at which is too good for me ; but thou art a God, whose Property is never to be wanting in Goodness, and art always ready to have Mercy on those who confess their Sins, and are heartily sorry for them. O let thy Holy Spirit work in me a true Contrition, and then do Thou give my Sins thy Pardon, my Soul thy  
Grace,

Grace, my Person thy Acceptance, through the Merits of thy Beloved Son, whose inestimable Love in dying for the Sins of Mankind, I am now about to commemorate. O LORD, hear from Heaven, O LORD, be gracious to thy Servant, and help me from henceforth so to live, that my Name may be written in the Book of everlasting Life, for thy Mercies Sake, to whom be rendered all Praise and Glory, World without End. *Amen.*

**O** Most blessed Son of God, who in the Days of thy Flesh didst invite unto Thee those that were heavy laden with the Burden of their Sins, giving them a Promise of Refreshment, and dost now graciously intercede with thy Father in Glory for the Pardon of our Sins, by the infinite precious Merits of thy Death and Passion there represented before Him: O let me not be sent empty away from the Holy Sacrament, ordained by Thee in Remembrance thereof. But there let all my spiritual Diseases be cured, my Sins, which are many, be pardoned, and my Soul and my Body purified. Do thou dwell in

me by thy HOLY SPIRIT, and let me be for ever inseparably united to Thee by Faith and Love, and a holy Obedience. *Amen.*

O most Blessed and HOLY SPIRIT, be thou pleased to vouchsafe me thy Assistance, in order to a right Performance of that great Duty I am now about. O breathe into my Soul such holy Thoughts and Affections, as may fit me to be a worthy Receiver of the blessed Body and Blood of my dear Redeemer. Awaken my Repentance, increase my Faith, and inflame my Charity, Thankfulness and Devotion. Fill me with thy heavenly Graces here, and so make me meet to be Partaker of that Glory that shall be revealed hereafter. *Amen, Amen.*

*Just after the Prayer of Consecration,  
say,*

*Amen,* LORD, it is done as Thou hast commanded ; I am persuaded, here is that my Soul longeth for, a crucified Saviour communicating Himself to poor penitent Sinners. O grant that I may be found amongst that Number, and then I shall assuredly be Partaker of  
his



his Body and Blood, and all the Benefits of his Passion.

*If you foresee there will be but little Time after the Consecration before you come to receive, then repeat only, with all the Devotion you are able, the Prayer before the Consecration.*

**I** DO not presume to come to this thy Table, O merciful LORD, trusting in my own Righteousness, but in thy manifold and great Mercies; I am not worthy so much as to gather up the Crumbs under thy Table; but Thou art the same LORD, whose Property is always to have Mercy. Grant me, therefore, Gracious LORD, so to eat the Flesh of thy dear Son JESUS CHRIST, and to drink his Blood, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood, and that I may evermore dwell in Him, and He in me.  
*Amen.*

*If you have more Time before Receiving, as may happen in large Parishes, where*

*where the Number of Receivers is very great, then, besides the Prayer before mentioned, you may turn in your Common-Prayer Book to the History of our SAVIOUR's Passion, as you have it set down there in the Gospel for Good-Friday, or any other Day of the Passion-Week, and read it devoutly over, and meditate upon it. You may also recollect with yourself the particular Sins you have been guilty of, or are most inclined to, and make solemn Resolutions against them for the Time to come.*

*Or, You may recommend to GOD's Mercy your Parents, and Relations, and Friends, and all the World.*

*Just before the Receiving of the Bread,  
say,*

*O Blessed LORD JESUS, Thou hast said, That he that eateth thy Flesh, and drinketh thy Blood, hath eternal Life.*

*Behold the Servant of the LORD; Be it unto me according to thy Word.*

*At*

*At the Receiving of the Bread, do not repeat the Words along with the Minister, but attend seriously and gravely to what he says; and when he has repeated that excellent Prayer, The Body of our LORD JESUS CHRIST, which was given for Thee, preserve thy Body and Soul unto everlasting Life; [say softly a most hearty Amen.]*

*And when he has said the other Words, Take, eat, &c. take the Bread decently from his Hand, and eat it.*

*After the Receiving of the Bread, say softly to yourself,*

Glory be to the FATHER, and to the SON, and to the HOLY GHOST;

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

O Lamb of God, which takest away the Sins of the World, grant me thy Peace.

O Lamb

At

O Lamb of God, which takest away the Sins of the World, have Mercy upon me.

*Just before the Receiving of the Cup,  
say,*

O Blessed JESUS, let thy Blood purge my Conscience from dead Works, to serve Thee the living God.

LORD, if Thou wilt, Thou canst make me clean.

O touch me, and say, I will, Be Thou clean.

*At the Receiving of the Cup, do as before at the Receiving of the Bread; when the Minister has said, The Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy Body and Soul unto everlasting Life, [say softly a most hearty Amen.] And when he has said these Words, Drink this in Remembrance that CHRIST'S Blood was shed for Thee, and be thankful; take it, and drink very moderately.*

*After*



*After Receiving of the Cup, say softly  
to yourself,*

Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

Therefore, Blessing, Honour, Glory, and Power, be to Him that sitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

I have sworn, and have stedfastly purposed to keep thy righteous Judgments.

O hold Thou up my Goings in thy Paths, that my Footsteps slip not.

*At the Conclusion of the whole Action,  
say,*

Praise the LORD, O my Soul, and all that is within me, praise his Holy Name.

Praise the LORD, O my Soul, and forget not all his Benefits.

Who

Who forgiveth all thy Sins, and healeth all thine Infirmities.

Who saveth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.

Who satisfieth thy Mouth with good Things. Praise thou the LORD, O my Soul. Praise thou the LORD. *Amen, Amen.*



*A PRAYER to be used after the Receiving of the Sacrament; either at Church, if there be Time for it while others are Receiving, or at any Time that Day afterwards at Home.*

**O** Almighty God, the Fountain of all Goodness, from whom every good and perfect Gift cometh, and to whom all Honour and Glory shall be returned, I desire with all the most fervent and inflamed Affections of a grateful Heart, to bless and praise thy glorious Name, for that inestimable Mercy thou

thou hast this Day vouchsafed unto thy  
Servant, in admitting me to be a Par-  
taker of the blessed Body and Blood of  
thy dear Son in the Holy Sacrament;  
and hast thereby given me a fresh Assur-  
ance of an Interest in that precious Death  
which this Sacrament was ordained in  
Remembrance of. O what shall I re-  
turn unto my God and Saviour for such  
wonderful Love shewed unto me a mi-  
serable Sinner! O let this Love of thine  
be an eternal Obligation upon me of per-  
petual Love and Obedience to Thee!  
And because I can do no good Thing  
without Thee, grant that the gracious  
Assistance of thy Holy Spirit may ever  
be with me, to enable me to perform  
that Holy Covenant, which I have this  
Day so solemnly renewed and confirm-  
ed in thy Presence, at thy Holy Table.  
That I may henceforth live as the Re-  
deemed of the LORD, in Purity, Holi-  
ness, and Righteousness before Thee, to  
thy Honour and Glory, and to the eter-  
nal Salvation of my own Soul at the  
Day of the LORD JESUS.

With my own, I desire the Happi-  
ness of all Mankind. O thou Father  
of Mercy, be gracious to all Sorts and  
Conditions

Conditions of Men, to my Relations and Friends, and to my very Enemies ; to those that are still in Darkness, and to those that enjoy the Light of thy Holy Gospel ; to those that are in Prosperity, and to those that are in Adversity ; to those that are Good, and to those that are Evil. Do for us all whatever Thou knowest to be most needful for us, to carry us safely through the Temptations, and Dangers, and Miseries of this Life ; that at length we may arrive at thy heavenly Kingdom, where with Angels and Archangels, and with all the Company of Heaven, we may sing Praises and Hallelujahs to Father, Son, and Holy Ghost, for ever and ever. Grant this, O most gracious God, for the Sake of thy dear Son JESUS CHRIST. *Amen.*

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F I N I S.

